

ing established and well known Institu-
has transacted a most extensive busi-
ness for more than thirty-seven years
the United States and the British
American provinces. It has aimed to se-
cure confidence by an honorable and faith-
ment of its contracts; and owners of
are assured that all fair claims for losses
policies will be liberally adjusted and
paid. Public buildings, manufactories,
chinery, dwelling houses, stores, nei-
household furniture, vessels on the
while in port, &c. &c., will be insured at
as low as the risk will admit. The following
constitute the Board of Directors:—
PHALET TERRY, Esq., President,
Huntington,
Day,
S. Morgan,
Gardner,
Daniel Buck, Jr.,
ES G. HOLLES, Secretary.
LYMAN, Assistant Secretary.
Applications for insurance may be made
the office of the Company at Hartford
agents in the principal towns and cities
in 1850.

ETNA INSURANCE COMPANY.
INCORPORATED 1819, for the purpose of
ing against loss and damage by fire only
\$250,000, secured and vested in the best
anner—offer to take risks on terms as
as other offices. The business of the
is principally confined to risks in the
and therefore so detached that its capital
used to great losses by sweeping fires.—
of the company is kept in their new
next west of the Exchange Office
ate street, where constant attendance is
the accommodation of the public.
ectors of the company are:—
A. Brace,
Pulver,
Trall,
Thomas,
Fiddbridge,
Church,
Hamilton,
A. Tyler,
Buck,
THOMAS K. BRACE, President.
S. L. LOOMIS, Secretary.
Etna Company has agents in most of
in the State, with whom insurance can
be had.
April, 1850.

Insurance Company—Fire and
Marine.
NO. 8 EXCHANGE BUILDINGS
TH OF THE STATE HOUSE,
HARTFORD CT.
Company was incorporated by the Legis-
of Connecticut, for the purpose of ef-
ing and Marine Insurance—has a capital
\$50,000, and has the power of increasing its
half a million of dollars. It insures on
policies on Fire or Ma-
on terms as favorable as other Offices.
tion may be made by letter from any
United States, where no agency is es-
The office is open at all hours for the
of business.
ectors are:—
W. Clark,
H. Northam,
Kedgley,
Hamphrey,
W. H. Green,
Thall,
Bills,
J. Ward,
D. W. CLARK, President.
W. Clark, Secretary.
April, 1850.

PROGRESS IN WASHINGTON.
FELIX D.
A SUPERIOR ARTICLE.
can save three-fourths the labor of ef-
ing by the use of this fluid. If used ac-
cording to the directions it is warranted not to in-
flict on the hair or scalp, and as it dispen-
sation of the use of the ponderous barrel and wash-
th the attendant hard labor and wear of
is, the ease with which an ordinary wash-
done will be found truly surprising.—
ness will be as white and clean as those
by the usual way, and as the expense is
than that of the soap ordinarily used, it
itly believed that housekeepers will find
to their advantage to give it a trial.
by H. & D. FOX, 49 Main st.; GUR-
IN, 12 Central st.; H. A. & M. GIL-
5 Main st.; W. H. GILBERT, 76 Main
YN GOODWIN, 6 Pearl st.; J. H. A.
IN, 193 Main st.; J. G. LITCHFIELD,
Main st.; CASE & PARKER, 388 No.
THOMSON J. WORK, 52 State st.;
WELL, druggist, 78 Main st.; WEEKS
OY, 118 Main st.; 17 Ferry st.

Books and Stationery.
desires intends keeping a complete as-
ortment of School, Theological and Miscella-
neous books. To the Stationery department par-
ticular attention is given. The orders of Country
School Teachers and others will be
attended to. He is invited to call and examine for
himself.
C. M. WELLES,
192 Main Street.

Wanted.
RES of the Stoughton Union Association
the following dates, viz: 1776 1778, 1800,
1801, 1802, 1803, 1804, 1805, 1806, 1807,
one having the above numbers, or any
of them, will confer a great favor upon the As-
sociation by forwarding them to the clerk, at
Stoughton, Ct.
List of obtaining the above numbers, in to
the history of their doings for Seventy
years; an object worthy of consideration. It
is the anniversary of this Body a vote was
passed by the clerk to make an effort to
obtain copies.
The Minutes of that date, are "The
Baptist Association," the term "Union"
after a union took place between what
was "The Union Conference," and "The
Baptist Association."
N. T. ALLEN, Clerk.
Stoughton, Ct., June 27th 1850.

GENTLEMEN'S HATS.
FASHION, 1850.
BIDWELL, DANIELS &
Co., 202 Main street, will
now issue the Fall style
Hats. They cannot be sur-
passed in point of style
and material and finish.
10w

C. GOODMAN & CO.
relinquished the general Book and
ry business would recommend their
C. M. Welles to their former cus-
tomers to the public as worthy of their patron-
age.
Goodman will continue the book pub-
lishing under the name and firm of A. C.
& Co., and for the present may be
obtained No. 192 Main Street. In
of this arrangement all outstanding
bills, and with the late firm of Sum-
ner should be closed immediately.

The subscriber having purchased
A. C. Goodman & Co., will succeed
general Book and Stationery business
stand No. 192 Main Street.
C. M. WELLES.
May 15, 1850.

CHRISTIAN SECRETARY.

PRINTED AND PUBLISHED BY BURR & SMITH.

VOL XXIX.

THE CHRISTIAN SECRETARY
Is published every Friday Morning, at the Office
corner Main and Jaylam Streets.

TERMS.

Subscribers in the city furnished by the carrier
at Two Dollars per annum.
Papers sent by mail at Two Dollars in advance,
with a discount of twelve and a half per cent., to
Agents becoming responsible for six or more copies.
Advertisements inserted at the usual rates of
advertising in this city.

Communications, in order to insure an early in-
sertion, should reach us as early as Tuesday or
Wednesday morning, and addressed to BURR &
SMITH, post paid.

ROBERT NOURSE,
GENERAL AGENT.

From the Watchman and Reflector.

Statement of the Position of the
Am. and For. Bible Society, and
of the Grounds of its Recent
Action.

Declaration made to the Legislature of New York.
In illustration of the declarations made to
the public with regard to the circulation of
the Scriptures in the English language, it may
suffice that we refer to a document sent to the
Legislature of the State of New York, in
1845, by the Board, and signed by the principal
officers of the Society—Dr. Cone's name
being at the head of the list,—in which an
assurance was given, that whatever advan-
tage may now be taken of the precise phrase-
ology in which it was expressed, could only
convey to the mind of the reader the distinct
and definite impression, that the Society had
no intention of putting forth an altered ver-
sion of the English Scriptures, which would
inevitably be represented as a "Baptist Bi-
ble," and that it was important to avoid giv-
ing even the "color of probability," to this
"unfounded charge;" as there was not in real-
ity "any difference of opinion," distinguish-
ing the Society from the American Bible So-
ciety, upon the point of "confining the cir-
culation in the English language to the com-
monly received version." If these declara-
tions, put forth before the whole Christian
community and the world, are not decisive as
to what might be regarded as the policy and
province of the Society, and what might be
expected, especially from those whose names
were affixed to this document, it is impossible
that language can be made a vehicle of
thought. Nor is it sufficient that it is now
urged that they were "not understood" by
some of our brethren. It may justly be
claimed that they ought to have considered
the sense in which they would inevitably and
necessarily be understood by the public, and
have guided their action accordingly.

What was to be expected in view of the foregoing facts.
Can our brethren, in view of these facts,
find any just occasion for wonder or com-
plaint at the note of "surprise," and "alarm,"
and "disapprobation"—and which might easi-
ly be construed into "censure,"—which was
sounded in every part of the land, when in
the face of these acts and declarations of the
Society, and what were understood to be their
own solemn assurances, that nothing of the
kind was contemplated, an effort was started
and vigorously prosecuted to involve the So-
ciety in this very measure? We verily be-
lieve that in calmly looking at this whole pro-
ceeding in its various bearings and aspects, they
may find abundant occasion in the manner in
which it has been met by their brethren, not
for complaint, but for the reverse. Although
we have noticed in some of the periodicals
expressions of severity which we would gladly
have seen omitted, and which we are aware
may easily be quoted and used, when taken
apart from other facts, in a manner adapted
to send out a different impression from the
one here expressed, we believe that even
these have been far less frequent than might
reasonably have been expected. Nor has our
attention been directed to anything which
is, in our apprehension, half so objectionable
in this respect as some remarks occurring in
this very address of Dr. Cone, in which these
expressions are complained of. What is said,
for example, respecting the "difficulty" which
he had experienced in "maintaining that
Christian fellowship which is so desirable and
profitable, with some very valuable brethren"
in "New England," on account of what was,
at least in their apprehension, merely a differ-
ence of opinion as to the most suitable method
of promoting the work of Bible distribution,
with the accompanying insinuation as to the
possible "cause of their still calling him
'Brother Cone,'" however it may have been
overlooked and excused, and suffered to pass
unnoticed, was certainly very far from being
adapted to promote the spirit which it is ever
"so desirable and profitable" to "maintain"
among brethren. We can hardly persuade
ourselves that Dr. Cone would be willing that
those now adhering to the Society should re-
gard his refusal longer to co-operate with it
in the work of Bible distribution, as a sufficient
ground for "difficulty" on their part, in main-
taining towards him the "Christian fellow-
ship" of which he speaks. It has not been
without much hesitation that we have consen-
ted to allude to these remarks; but as a par-

of the address under review, already before
the public,—having been, by request, publish-
ed in connection with the annual report of the
Board,—and which has come into possession
of all the life members of the Society, they
seemed to demand a passing notice; and es-
pecially as showing that expressions implying
real, and even great severity of judgment, are
not always to be too much accounted of;—al-
though they ought, for this very reason, to be
the more studiously avoided, whatever may
be the object to be gained or the cause to be
affected; and also, as showing that the "valu-
able brethren" in New England referred to,
however they may have erred in judgment as
to what was expedient, have given no occa-
sion for the interruption, even to the slightest
degree, of the most unreserved and unquali-
fied "Christian fellowship."

The Spirit of the Opposition characterized by Kind-
ness.

As it respects the nature of the opposition
shown to the project in which it was sought to
involve the Society, we believe that a full and
proper view of the facts would require a re-
presentation directly the reverse of that
which has been too widely circulated. With-
out the slightest disposition to justify or over-
look any thing that really serves of undue se-
verity,—whatever be the source whence it may
proceed,—we hesitate not to say that we have
been scarcely less surprised than gratified at the
manifest spirit of kindness and forbear-
ance which has, for the most part, been mingled
with the decision with which this unlook-
ed for, unprecedented, unwarrantable proceed-
ing with which it was sought to identify the
Society, has been resisted, and finally disposed
of. In not a few instances we have dis-
covered, as we have thought, evidence that the
language of opposition employed has, from re-
gard to the feelings of our brethren, been so stu-
diously penned and guarded as hardly to convey
to the mind of the reader an adequate impres-
sion of the strong and unqualified disapprobation
of the measure proposed and urged,
which was evidently felt. We might readily
appeal to numerous facts illustrative of the
justness of these remarks; and as among not
the least, to the resolutions relating to our
brethren, adopted or proposed, and we doubt
not unanimously assented to, at the last anni-
versary. Any action of the Society deemed
necessary (and extended only so far as was, we
believe, deemed necessary,) to restore the
confidence of the churches in its stability of
purpose and character,—which in consequence
of the manner in which the new version pro-
ject had been started and urged on by mem-
bers of the Board, had for the time being be-
come seriously impaired,—and to give the as-
surance that its affairs would in future be con-
ducted in a manner adapted to preserve it
from further embarrassment, cannot, of course,
with any propriety be urged as evidence of the
contrary.

That representations adapted to give a dif-
ferent impression should have been made, or
should still continue to be made, is much to be
regretted; and it is due the Society and the
cause in which it is engaged, as well as those
members who in various quarters came for-
ward with promptness and decision, (the oc-
casion for which they exceedingly regretted) to
rescue the Society from the consequences of
the project in which it was sought to involve
it, and to preserve it true to its pledges and
recognized principles, that the refutation of
this unfounded and injurious imputation should
be no less widely circulated.

An Interesting Extract.

Our readers will peruse with much interest
the following paragraphs taken from the eleventh
chapter of the book of the Rev. Hollis
Read, entitled *The Hand of God in History*.—

Before quitting France I would call the at-
tention to a single fact; it is the singular con-
nection between the French Nation and the
Papacy. This a matter of deep historical in-
terest. And if this provincial relation is still
to continue, we cannot contemplate the extra-
ordinary religious movement now going for-
ward in France, without anticipating some
movements as extraordinary in the Church of
Rome. France has not only been the right
arm of the Papacy in the support she has lent
to Rome, but she has been the mighty angel
with the chain in his hand, to chain the Scar-
let Beast when he has essayed to go beyond
his prescribed limits. When Rome was to
be exalted, France has done it; when to be
humbled, France has been the instrument.
France was the first to confer temporal and
political power on the Bishop of Rome, and
the first to lay hands on a Pope, make him
prisoner, humble him, and kill him with mori-
fication and rage. Yet no power has done
so much, since the days of Pepin, to uphold
the Papacy. In 756, Pepin, King of the
French, moved by the touching letter of St.
Peter himself, directed from heaven, (with
the trifling exception of having passed through
the hands of Pope Stephen III. and received

his approval and emendation) crossed the
Alps, took up arms for the Pope, overcame
the King of Lombardy, and left the Pope in
possession of the exarchate of Ravenna and
its dependencies. Thus the Universal Bishop
became a temporal prince; added the
sceptre to the keys; and France did it. Pe-
pin conferred this splendid donation on the
Pope in supreme and absolute dominion, as a
recompense for the 'remission of his sin and
the salvation of his soul.' Charlemagne re-
ceived from the hands of the Pope the crown
of imperial Rome, and thus recognized and
became pledged to support the unwarrantable
usurpation of Antichrist.

This famous letter—and we are happy to
be able to quote from a veritable correspond-
ence of St. Peter himself—was addressed to
the most excellent Prince Pepin, and to
Charles and Carloman, his sons, and to all
bishops, abbots, priests, and monks; as also
to dukes, counts, and people. It begins thus:
*The Apostle Peter, together with the Virgin
Mary, and the thrones, dominions, &c., gives
notice, commands, &c.* the letter ending with
the very apostolic injunction: 'If you will not
fight for me, I declare to you by the Holy
Trinity, and by my apostleship, that you shall
have no share in heaven.'

Pope Boniface VIII. was most signally
humbled by Phillip the Fair of France.—
Phillip demanded a general council to depose
the Pope; and the Pope as readily thunders
his bull of excommunication against Phil-
lip. The King roused to madness, levied an
army, seized his Holiness, and treated him
with the greatest indignity. He soon after
died of an illness engendered by his mortifica-
tion and rage. Again we trace the hand of
France raised against Rome in the great
Western Schism—the elevation of a French
Pope—the removal of the Papal seat to Avig-
non, and the subsequent wars of rival Popes.
Here we may date the first great shaking of
the mighty fabric of Rome. Here the Beast
received his incurable wound. Again, France
under Napoleon, humbles the Pope, and breaks
the strong arm of his temporal power.

The political power and influence of France,
her treasures, her diplomacy, her armies and
navies, have been laid an offering on the al-
tar of Rome. And France, too, has done
more than all other Papal countries to extend
the Romish faith. She furnishes near one
half of the missionaries of Rome, (total, three
thousand in number,) and about one half of
the receipts of all her missionary societies,
(total amount, nine hundred thousand dol-
lars.) The government is foremost, too, in
opening the way, by its power and diploma-
cy, for Papal missionaries; and freely lends
its ships of war to transport Romish priests
to distant continents and islands, and its can-
non to compel the people to receive them.

What France will do next, doth not yet ap-
pear. The present auspicious movement in
that nation certainly cherishes the hope that
this right arm of the Papacy may, ere long,
prove a right arm to conduct Rome to Christ.
This we may at least hope evangelical France
will do, though Papal France may once more
lend her power to uphold Rome.

The recent revival of evangelical religion
in Geneva, the city of Calvin; and where Be-
za made bare his giant arm in defence of the
Reformation, may not be overlooked in our
estimate of providential movements in Eu-
rope. Geneva has been called the Jerusalem
of the continent. Once purified and filled
with the sweet waters of life, it would be a
fountain, whose streams should flow to Europe
and the world. Already France receives her
healing waters, and her deserts rejoice.

Late movements in behalf of reform indi-
cate moral advancement in Europe. The
temperance reformation has crept into the
palaces of kings, and numbers in its ranks no-
bles and princes, while associations for car-
rying out various plans of benevolent action
are springing into existence in almost every
quarter of the continent. The travels, labors,
and reception of the Rev. Dr. Baird afford a
forceful and edifying illustration of what Eu-
rope now is as a field prepared for the good
seed of the Word. Fifty years ago, how
would the monarchal people and aristocratic
princes of Europe have received a Protest-
ant American, a republican, a man whose
principal and sole object was to search out
the moral destitutions of the land, and to over-
flow its moral wastes with the pure waters of
life? How he has been everywhere hailed
as the precursor of better days to the lapsed
churches of Europe, we know. How he
would have been received at any former period
since the expulsion of Protestantism from
France, Spain, Belgium, and Italy, is matter
of no doubtful conjecture.

Europe does not, perhaps, present a more
pleasing feature, or one of more delightful
promise, than in the increase of evangelical
religion in high places. I have already allu-
ded to instances of this in kings' palaces,
of crowned heads guided by pious hearts. What
a charming example of the power of religion
is the Duchess of Orleans, whom the Protec-

tants of France had fondly hoped to hail as
their Queen—Count Gasparin, a young French
nobleman of great promise and decided piety,
a man of fine talents, and the most fearless
champion for the truth the Protestants of
France have had for half a century. To whom
may be added, the late Dutchesse de Broglie
and her excellent son, the Baron de Stael,
and not a few of kindred spirits, who now
adorn the higher ranks of life in France and
on the continent of Europe.

Or, in another sphere, we meet such men
as Dr. Merle d'Aubigne, Prof. Monod, G. de
Felice, Dr. Malan, and the indefatigable, spir-
it-stirring Rousset, and Mr. Cordes of Lyons.
Indeed the evangelical church in the ancient
city of Lyons is a beacon of great promise.—
In the very heart of Catholic France is a
church of near four hundred members, and
the truths of the gospel preached to immense
numbers every Lord's day. Or, I might
speak of the late wonderful movement in favor
of religious liberty in Germany, Switzerland
and Belgium.

In reference to the latter, we must note,
in passing, another interesting providential
interposition in the destiny of nations. Rome
and her priests espoused the cause of the Bel-
gic revolution, hoping to be rid of the Protec-
tant influence which a union with Holland
had imposed upon them. Never did men
more grossly mistake the intentions of Provi-
dence. The result was a constitution for Bel-
gium, securing perfect religious liberty. No
country in Europe enjoys so complete religio-
us liberty.

The finger of God is most distinctly seen
at the present time in Europe, in the progress
of free principles. The science of government
has undergone an almost entire revolution
within the last half century. The idea of the
absolute divine right of kings is exploded as
one of the last relics of the feudal age, and the
republican notion that a government is for the
people, is not only being conceded, but is fast
becoming universal. Europe is engaged in a
war of opinion. On the one side, for consti-
tutional government; on the other, for arbi-
trary power and hereditary succession. Every
revolution produces a result in favor of
popular sovereignty, and detracts in the same
proportion from the divine right of legiti-
macy. In France, Germany, Spain, Portugal,
and Italy, civil liberty is in the ascendant.—
All continental Europe seems about to be
shaken to its very centre. The revolutiona-
ry tendencies of Europe, especially interest-
ing on account of the connection between
free institutions and Protestant Christianity.
Both are the fruit of free inquiry. Church
reform is very likely to follow political reform.
As the government of reason and law takes
the place of arbitrary power, obstacles are re-
moved to the free access of the gospel.—
While, on the other hand, every Bible or
sound religious book that is distributed in Eu-
rope; every Protestant school that is estab-
lished; every evangelical sermon that is
preached; every Bible doctrine or moral sen-
timent that is enforced, is a stone loosed from
the foundation of the two-fold dominion of Po-
pery and civil despotism.

Another feature not to be overlooked, is
the general waking up of the mind of Europe
at the present time, on the great subject of re-
ligion. The Romanists may call it a woful
tendency to infidelity. It has in it, to say
the least, a strong suspicion and disgust of
Romanism. The public mind is unusually
awake to the absurdity of Papal rites and su-
perstitions. The spirit of inquiry is abroad,
and dispossessed of its predilections for Po-
pery, the mind of thousands is open to receive
the truth in its unadorned simplicity.

Little need now be said on our second in-
quiry:—The present condition of Romanism
and of Protestantism. The inference from
the above is irresistible. In a worldly point
of view, Rome possesses immense advantages
for propagating her faith; and she is making
desperate efforts to regain her lost dominions.
The finger of prophecy and the strong arm
of Providence are marking her as the object
of Heaven's maledictions. The souls of the
martyrs beneath the altar are uttering their
solemn petitions against her. Thousands are
becoming weary of her vain superstitions and
her ghostly tyranny. Her very opposition is
becoming more feeble. Fire and fagots have
failed. Her military and her diplomatic pow-
er is gone. She no longer stands up in the
presence of kings, thirsting for the blood of the
saints. Her power is diminishing with the
advance of knowledge, piety, and civil liberty.
Before the advancing light of the Bible, Rome
is stripped of her meretricious charms.—
Where she once threatened, she now implores
or condescends to reason. 'She, who once
roared, and the nations trembled; she, who
frowned and the kings grew pale,' is now as
tame, and where public sentiment compels, as
obsequious, as an enfeebled, famishing old
lioness.

Protestantism, on the other hand, though
for a long time enveloped in a dark cloud, is
now as a bridegroom coming out of its cham-
ber, and rejoiceth as a strong man to run a

race. Worried out by the proud usurpations
of Rome, and crushed beneath the heavy foot
of Popish oppression, Protestantism has been
chased off the soil on which, for some time af-
ter the Reformation, she seemed indigenous.
On the very ground where Luther taught, and
Calvin and Melancthon defended the truth of
Revelation, Protestantism had almost ceased
to be. But a remnant according to the elec-
tion of grace remained. All had not bowed
the knee to Baal, all had not received the mark
of the Beast. The day of their redemption
seems to draw near. Again do they rise in
all the vigor of youth, and put on the helmet
of salvation. In their recent efforts to resus-
cite the languishing churches on the conti-
nent, and to strengthen the things that re-
main, they have found richly verified the prom-
ise 'They that wait upon the Lord shall re-
new their strength; they shall mount up with
wings as eagles, they shall run and not be weary
they shall walk and not faint.'

The present condition of Protestantism in
Europe speaks volumes in favor of her speedy
evangelization. Or if viewed as a providential
movement, it indicates the prepared state
of Europe to receive a pure gospel.

If the picture before us is a fair one—if
Europe, in her general features, and in respect
to the present condition of Popery and Pro-
testantism, be such as has been described, the
question of duty in respect to this portion of
the world is irresistably forced upon us. In
the vision of our faith, and in the arms of our
benevolence, we are to encompass the whole
earth. Not a nook nor a corner may be over-
looked. No rank or condition of men, no
climate or color, may form a barrier to the
universal benevolence of the Christian. Yet
the Christian philanthropist and philoso-
pher must, above all other men, watch the
finger of Providence. Where God is at work,
there he must work. Where he finds an open
door, there he must enter, looking to God that
he will make it a wide and effectual door. In
carrying out his great plans in human redem-
ption, it suits the purposes of God sometimes
to advance his work simultaneously in nearly
every portion of the great field, and some-
times to confine his agency to particular por-
tions of it. We must watch the Divine mind
and work where He works.

At the present time the mighty hand of God
is stretched out over nearly the whole of the
vast field. At no former period has he given
so distinct indications that he was about to
give all the kingdoms of earth to his Son.—
Yet the agency of his providence is more dis-
tinctive in some portions of the world than in
others. There is in the order of time and
place a preference in the Divine mind. Some
nations shall come in before others. We
must study this preference. The finger of
Providence will point it out, and then we must
direct our efforts, our prayers and benefac-
tions to the point or points where the lines of
Providence the most prominently converge.

At present Europe is one of these special
points of convergence.
This will enable each one of us to deter-
mine our personal duty towards that interest-
ing portion of the world. Looking to the present
condition of Europe—Her opening and invit-
ing fields, her wants, and the indications of
Divine Providence toward her, what, in ben-
efactions, in prayer and personal effort, is the
measure of our duty? This determined, in
the fear of God, and with the approval of an
enlightened conscience, it only remains to be
said, the 'Foreign Evangelical Society' is a
channel by which to convey our benefactions
to the aid of a feeble, yet determined Protest-
antism, in her struggles to rear her head amidst
the opposing principalities and powers of Pa-
pal Europe.

'Like liberal deviseth liberal things;
And by liberal things shall he stand.'
'Not so much now; there has been a falling off
since February, 1848, and the revolutions which
have followed.—Ed. of the Am. and For. Chr. Un-
ion.'

This is an error. Baron de Stael was a brother
of the Dutchesse de Broglie; both were the chil-
dren of the celebrated Madame de Stael.
PRAYER MEETING IN A CANNIBAL CAVE.
—Mr. Taylor, in one of his journeys in New
Zealand, was obliged, with his companions, to
seek shelter in a cave. Of this he says:—
We reached a large cave half-way up a moun-
tain, where we have encamped for the night.
The natives say it was formerly a noted place
for feasting on human bodies; that here ene-
mies were accustomed to lie in wait for their
victims. They told me of one native whom I
knew, who had thrice a narrow escape of be-
ing killed and cooked here. His enemies
made so sure of seizing him, that they actually
lighted the fire at which to roast him. I held
prayer in this ancient den of iniquity. It is
the first time the Great Redeemer's praise has
been sung in it.

THE SCRIPTURES.—The mine of Scripture
is inexhaustible, and from the time at which it
was first opened, till the time when faith shall
be changed for sight, not one laborer who works
therein, even from the most robust to the most
feeble, will remain unrewarded by a participa-
tion of its wealth.

The Army of Teachers.

The Rev. Dr. Allen, of Northampton, thus
concluded his address of welcome to the mem-
bers of the American Institute of Instruction
at its recent session in that village:

We boast in Northampton of two great
teachers of the Christian world—Edwards,
many years the minister of this town, and
Dwight, a native and for a while a citizen of
this village. But Northampton never before
saw such an array, such an army, of disciplin-
ed and well appointed teachers and patriotic
and philanthropic friends of learning, as now
honor our village with their presence and their
benignant influence.

This army—of which you, Mr. Thayer—
Mr. Gideon F. Thayer,—are the leader, the
chief,—reminds me of another army, of which
we have an account in authentic history. Your
great experience and skill in teaching make
you aware of the light and force derived from
analogy, and resemblance and parabolic in-
struction.

I therefore say, that once the great host of
Midian was encamped against the people of
God—as the host of error is always arrayed
against the truth. The Leader of Israel had
under his authority a little band of 300 men,
and they were armed in a very extraordinary
manner: in his left hand each man carried a
pitcher holding a lamp, in his right hand a
trumpet. Their leader said: "Look on me—
and as I do, so shall ye do." You see the re-
semblance to your own company, your panoply
being the light of truth and a mouth of elo-
quence "to blow withal." And what was the
cry of this little army, as they assaulted,
thus accoutred, the host of the enemy, and
broke them, so that all the "host ran, and cried,
and fled?" It was this: "The sword of the
Lord and of Gideon!"

Christian Communion.

Let Christians pray and preach for and with
each other; let them "speak often one to an-
other," of heart experiences of religion. Is a
church revived? Let her not be selfish and
unwilling for other congregations to share in
the good work, and catch the heavenly flame
from her altar, but rather let her pray that it
may be so. Let her members and ministry
urge others to use the means which they have
found successful. And let all the other
churches around praise God for it, as a bless-
ing to them, and pray that it may extend to
them also. Let them exercise no narrow and
sectarian jealousy, as if they would prefer
that people should remain unconverted rather
than be converted to any creed than their own.
Is a church divided or tried? Let others
sympathize and weep, and never aim to exag-
gerate and foment the disorders of their brethren,
or tear open their wounds.—Curtis on
Communion.

LIGHT THE SHADOW OF GOD.—Light, that
makes things seen makes somethings invisible.
Were it not for darkness, the shadow of the
earth, the noblest part of creation had remain-
ed unseen, and the stars of heaven as invis-
ible as on the fourth day, when they were cre-
ated above the horizon with the sun, and there
was not an eye to behold them. Life itself is
but the shadow of death, and souls departed the
shadow of the living. All things fall under this
name. The sun itself is but the dark Simula-
crum, and light but the shadow of God.—Sir
Thomas Brown, 1842.

A HINT TO THE CHURCH.—Self is Dives
in the mansion clothed in purple and faring
sumptuously every day. The cause of Christ
is Lazarus lying at the gate, and fed only
with the crumbs which fall from his table.

IRON POTS.—To repair cracks in iron pots
or pans, mix some finely sifted lime with well
beaten whites of eggs, till reduced to a paste:
then add some iron filings; apply the com-
position to the injured part, and it will soon be-
come hard and fit for use.

CHURCH FULL.—An Ex-Governor relates
a good story of a man whose life had not been
entirely unspotted, who applied to a worthy
deacon for admission into his church. Un-
willing to offend him, and yet not willing to de-
cline him, the deacon replied—"The Church is
full just now, when there is a vacancy I will
notify you.

PIETY AND POLICY.—Piety and policy are
like Martha and Mary, sisters. Martha fails
if Mary helps not, and Mary suffers if Martha
be idle. Happy is that kingdom where Mar-
tha complains of Mary, but most happy
where Mary complains with Martha. Where
piety and policy go hand in hand, there war
shall be just and peace shall be honorable.—
Quarles.

SOURCES OF HAPPINESS.—A decent means
of livelihood in the world, an approving God,
a peaceful conscience, and one firm trusty
friend—can anybody that has these be said to
be unhappy?—Robert Burns.

The New Version.

We perceive from a communication of Dr. T. J. Conant, published in the Baptist Register of last week, that his relation to the Bible Union has been misapprehended. In connection with some remarks upon the proposition "not to revise the common English Scriptures," to which he considers there are "many serious objections," but to "prepare a new and independent version as has been done in other languages by distinguished scholars on the continent of Europe," for the purpose of rendering more clear many parts which are obscure in the common version, particularly in the "poetical portions." He has the following excellent remarks respecting the received version, which we commend to the attention of our new version brethren.

"I wish to correct the impression, given in your paper of last week, that I have already engaged to prepare a new version, or a revision of the received version, of the holy scriptures. It is true that I have been invited by the Board of the Bible Union to undertake this work, and that I have been strongly urged to do it by other brethren for whom I have a very high regard. I have myself felt, and have expressed, a very deep interest in the proposed service. Could the relations of the present division among brethren be so adjusted as to prevent the work undertaken by some competent scholar, on the principles on which such an one would consent to engage in it, and any aid in my power should be cheerfully given him. Whether, under present circumstances, I can myself undertake this work, is still a doubtful question."

I take the opportunity to make a few suggestions on this subject which may be of some assistance in the discussion of it, much needless anxiety has been betrayed for the fate of our common English version. That version is as safe as the hands of the Anglo-Saxon race, as the inspired originals are in the keeping of the church. For more than two centuries, it has been the only authorized translation of the scriptures wherever English is spoken; the authorized translation, because all denominations have united in making it their common standard of appeal in religious discussion. With classical and scientific correctness, the confidence of all, it can never be superseded as the common English version, the family Bible, and the Bible of the pulpit. It has become the common treasure of all who speak our language, and of none more than of our own denomination.—Baptists will never yield their common right in the Bible of the people. They have always maintained it, as the only and sufficient guide on all questions of religious duty, and they will continue to do so.

It must be conceded too, that the version is worthy of the place, which certainly nothing but its signal merits could have given it, in all the churches of the Anglo-Saxon race. Its general correctness is acknowledged by all competent judges, as well as its fidelity to the whole system of revealed truth. Not less excellent in writings professedly divine, is the impression it bears of the spirit and tone of the original. It owes this excellence to the character and circumstances of those early translators, in whose days "the word of the Lord was precious,—there was no open vision" for the people. They felt the worth and the power of divine truth, and sought for it a worthy expression and embodiment in the simple majesty of their noble Saxon tongue. It was the massive truths of scripture, for which they were concerned; not the force of a particle, or a microscopic shade of meaning. Their minds felt the elevating influence of the truth which they contemplated; and its contemplation inspired them with a worthy utterance. Faithful expression of a writer's manner as well as thought, is essential to accuracy in translation; and is no where so indispensable as in a translation of the divine word. Accuracy alone will not insure this. The features of a countenance may be given with faultless accuracy of drawing, and yet its characteristic expression be wholly lost; while the very soul that animated those features may be made to speak through again, with far less pre-eminence to minute mechanical correctness. Who would exchange the free and noble form in which our common version preserves the massive sentiment of scripture, with its Oriental spirit and tone, for the true correctness, the pedantic nicety, of some modern attempts in translation? The gracious Lord forbid that his word should be spoken to us in this wise!

It has also historical claims, which no other English version, however excellent in itself, can ever command. It marks the most interesting era in Anglo-Saxon Christianity and civilization; when the Bible was at length given to the common people, and the layman as well as the priest, pious and peasant, might read in their own language the wonderful works of God. It has hence become interwoven with the whole fabric of our religious literature, and in some degree with the whole literature of our language. It has, moreover, become interwoven with the very organism of religious life. From it, for more than two hundred years, have received our religious ideas; it has furnished expression for our religious experience, form to our exercises of devotion, and every sentiment of piety is linked with its simple, nervous language. Nor should we forget the great service which it has rendered, and will still render, in fixing and preserving our language in its original simplicity and purity. It may be hoped that the use of many of its words and forms of expression unhappily fallen into disuse, may yet be revived through the influence of the better taste which has begun to prevail, and that the language may thus recover some of its choicest treasures.

Apokteino as Rendered in a New Version of Matt. x: 28.

MA. EDITOR:—I have often reflected on those floating, skeptical and pettifogging systems of theology, which form a mere patch-work of what Christianity really is, strangely joined with human inventions; yet I view with no envious reflections those fellow-beings, who, lost and bewildered in the intricate mazes of error, hopelessly grasp at straws like a drowning man for support—who, by distorting the emphatic and monitory declarations of the sacred Scriptures, vainly seek to accommodate those declarations to their own selfish and sinister views—and who, in fine, arrogate to themselves the glorious seat of diffusing the benignant rays of truth and righteousness over a land, shrouded (as they dream) in the deep gloom of a false theology!

The opposers of a future retribution render the text found in the above mentioned chapter, "Fear not them that scourge the body, but cannot take the life; but rather fear Him who is able to destroy both the life and the body in gehenna." They construe *apokteino*, which is twice used in the original, first to scourge and then to take the life; and here permit me to state, other and very different words are rendered "scourge" in the New Testament, while *apokteino* never has such a significance in a solitary instance. Indeed I may safely put all reasonable doubt to rest, and at all hazards shun a tiresome prolixity in establishing the point in question, by adducing a single example, which contains *matheo*—to scourge, and *apokteino*—to kill, to slay, to put to death!—"And they shall scourge him and put him to death, and the third day he shall rise again." Luke xviii: 33. Now if

both of these words are synonymous, they would not evidently be construed as they are in the above citation, and could not, most truly, maintain a place there, since such a construction very obviously implies both terms cannot mean to scourge; and moreover, if *apokteino* means to scourge in one case, it requires the help of no other word to express the same idea in any case whatever, I need not ask what a good philologist would say, were he to witness such a translation as is quoted in the beginning of this article; I shall leave his words to be anticipated by those men who approve and assiduously advocate so incongruous a construction of the text; but it remains for me only simply to say, that it is a very plain rule in philology that the most striking word which is used, as in Matt. x: 28, in the former and latter clauses of the sentence, should retain the same meaning in both clauses, especially where an obvious and cogent contrast is intended. No man, I think, has a right, by classical sanction, to give *apokteino* two imports so different in such a case; no definite conclusion would ensue by adopting such a mode of translation; for if such a mode were pursued, it would inevitably involve the original language in the wildest incongruity. Some gravely tell us, that *apokteino* means to torment the body or deprive it of its earthly comfort, and in the latter clause of the same sentence we are told it conveys the sense of taking the life!—but, be it known an act is expressed that can be done by men in the first place to the *soma*, or body, and in the second place an act that cannot be done by men to the *psyche*. There is evidently a contra-distinction as to what men could accomplish, and what they could not accomplish, in a given sense conveyed by *apokteino*—a sense that runs through the sentence where that verb is used from the first to the second clause; and this sense presents to us the idea that is applied to both objects as placed in contra-distinction; for a contrast is only made in one point of view, where a single word conveys the point of contrast, (whether that word be used in both members of the sentence or not,) it cannot have two meanings, since what could be done to one object, and what could not be done to the other is equally expressed by the original verb under consideration. If we take the idea conveyed to be *torment*, and *psyche* to mean life, all that we can deduce from such a statement of the case is, that men could torment the body, but could not torment the life; but this, as the most puerile mind will see, is an evident contradiction of terms; because all that could render the former susceptible of torment, results from the fact that sympathy which naturally exists in the union of the physical and metaphysical parts, or during the connection of body and spirit. So long, then, for this very reason, as torment is inflicted on the body, the life, which is the concomitant link that connects the material and the immaterial, must necessarily sustain torment during such a union. It follows, then, *psyche* cannot be rendered life in the citation which I have endeavored to place in its true light,—that it must be rendered soul, and cannot, it is presumed, be rendered otherwise, without destroying a harmony and consistency of expression—without introducing a Babel into the original language and not the less, indeed, into our own. It follows, moreover, that to scourge, to torment, are significations that cannot be sustained in the text. Forsooth, Mr. Editor, I say not too much when I affirm such a construction introduces a Babel into our own language. There is a motive for this strange version—"hoc quæ, licet labor est"—it is to convert the future *gehenna* into an earthly one—to restrict the Divine retributions within the limits of this mortal sphere, just as if *gehenna* could not be a type of any thing but an earthly calamity!—a calamity it seems where both the life and the body were to be destroyed as a means of punishment! But, it must be remembered, great as was the Divine retribution visited upon the Jewish nation, the body, after the life was destroyed, never could have been susceptible of the punishment of an earthly *gehenna*; for if both the life and the body were destroyed in such a *gehenna* as a punishment to the rebellious, the language implies a deprivation of life and the additional destruction of the body as a means of punishment, and to make the most of it, it can imply nothing more or less than such an idea,—for who is there that does not see the tendency of such an implication? I appeal to the good sense of men, to all the means that intellectual research can furnish, and to the Christian doctrine, the foundation of a hope of future well-being if such a construction does not bear on its face a palpable absurdity—words that are destitute of force and entirely unmeaning. What, let me ask in conclusion, will the deluded votaries of this earthly *gehenna* do to save it from the deep, dark, impenetrable shades of oblivion; what will be their astonishment when the truth shall prevail, and shall have presented to their error dimmed vision the just, the undisguised and impressive notion contained in the passage which has suggested the present train of thought and reflection.

Yours respectfully, H. A. WATERMAN.
Woonsocket, R. I., Oct. 7th, 1850.

Eighty Years Ago.

The first volume of the Life and Writings of John Adams, is just from the press. It is principally occupied with his Diary. In June, 1770, he passed through Hartford, on his way South, and he gives many interesting incidents of his journey.—He says:—

"At eleven o'clock, arrived at Wright's, in Wethersfield. I have spent this morning in riding through paradise; my eyes never beheld so fine a country; from Bessell's, in Windsor, to Hartford, eight miles, is one continued street, houses all along, and a vast prospect of level country on each hand; the lands very rich and the husbandry pretty good. The town of Hartford is not very compact; there are some very handsome and large houses; some of brick. The State House is pretty large, and looks well. I stopped only to eat my horse and get my head and face shaved, and then rode to Wethersfield, four miles on the west side of the river. Here is the finest ride in America, I believe; nothing can exceed the beauty and fertility of the country. The lands upon the river, the flat low-lands, are loaded with rich, noble crops of grass and grain and corn. Wright says some of their lands will yield two crops of English grass, and two tons and a half at each crop, and plenty of afterfed besides; but they must be nicely managed and largely dunged. They have in Wethersfield, a large brick meeting-house, Lockwood the minister. A gentleman came in and told me that there was not another such spot in America as this Wethersfield, excepting one at Hadley; and that Mr. Ingersoll, the stamp-master, told him he had never seen in Philadelphia nor in England, any place equal to Hartford or Wethersfield."

He was delighted with the view from the steeple of the Wethersfield Meeting House, and thought it equal to any in the world.—Daily Courier.

Slave Catching.

If the law makers at Washington, had attempted the task of making a law for the express purpose of stirring up the mind of the North to the subject of slavery, they could not have devised one that would have accomplished the object so effectually as that which was designed to promote harmony between the two sections of the country, under the title of the "fugitive slave bill." That bill possesses the peculiar properties of exhibiting slavery to a people who were not remarkably friendly to the institution previously.

No sooner had the President signed that bill of abominations, than scores of slave hunters were on the trail of the fugitives in the free states. And here we would state that this bill has revealed another fact which has astonished the people of the North; and that is the immense number of fugitive slaves residing in the free states. In the city of New York they are estimated at two thousand; and in Hartford, since the passage of the law, we have heard the number stated as high as a hundred. In Worcester, Mass., there are said to be three hundred. In almost every town of any considerable size, they appear to be scattered in about the same proportion. No wonder the owners of these men should feel sore when they consider what an immense amount of property has taken to itself legs and run away. It is almost impossible to describe the sensation which the presence of the slave-hunters has created among the fugitives. A smart, likely fellow, employed as a waiter in the American Hotel, left for Canada on its being announced that slave catchers had put up at the City Hotel. Several others armed themselves with pistols, dirks, &c., declaring that they never would be taken back into slavery alive. The free blacks, pretty generally, have combined for the purpose of protecting the slaves, and have armed themselves accordingly. But even these precautions do not relieve them of the dreadful apprehension of being reduced to slavery again. They fear a surprise in the night, and being taken off to New York before they are even taken before a Commissioner. The free blacks too, say that they stand in fear of being kidnapped, for the law affords them no protection; a piratical slave catcher may seize them, and produce false evidence to prove that they were once slaves, and the Commissioner is bound to deliver them over to the tender mercies of slavery, and at the same time becomes responsible in the sum of \$1000 for their safe delivery in any State which the false owner is disposed to locate them. Whether there is any ground for these fears, we cannot say; but we know of no provision in the law which allows the victim to make any defence; on the contrary, the law says expressly: "In no trial or hearing under this act shall the testimony of such alleged fugitive be admitted in evidence; and the certificates in this and the first section mentioned shall be conclusive of the right of the person or persons in whose favor granted to remove such fugitive to the State or Territory from which he escaped, and shall prevent all molestation of said person or persons by any process issued by any court, judge, magistrate, or other person whomsoever."

At 3 o'clock, P. M. a sermon was preached by Br. Murdock, of Hartford, from the words, "How shall they hear without a preacher, and how shall they preach except they be sent?" in which the claims of the Christian Ministry, as the heaven-appointed and most fitting agency for the establishment of God's kingdom in the world, were very impressively argued. A collection was then taken for the Education Society.

In the evening, the annual Missionary Sermon was preached by Br. Phelps, of New Haven, from John 17: 15, "I pray not that thou shouldst take them out of the world." The reasons for the continuance of Christians in the world, were presented in a way eminently fitted to impress every disciple with a deep and abiding sense of responsibility. At the close of the sermon, a resolution was adopted, expressive of our sense of bereavement in the death of the veteran missionary, Dr. Judson.

On Thursday morning, after a session of social prayer, a series of resolutions was reported and adopted in reference to the prominent objects of Christian benevolence, reform, &c. Some little discussion ensued as to the working of our missionary machinery, and it was voted that we deem it essential to secure such a modification in this matter as shall bring it into more direct sympathy with the churches, and more perfectly under their supervision.

A sermon was then preached by Br. W. H. Shaler, of Brookline, Mass., upon "the precious blood of Christ," forming a most appropriate and refreshing close to the harmonious and delightful session we had enjoyed. After singing, with a few remarks and prayer by the Moderator, the Association adjourned, to meet next year with the church in Southbury—Br. Perkins, of Waterbury, to preach the introductory sermon.

JAMES HANLEY.—The first slave delivered to his owner under the fugitive slave act, was bought back to liberty by the contributions of a number of persons in New York. He returned to New York on Saturday morning last. He was received by a large company, numbering about 2000, composed of whites and colored persons, on the steps of the City Hall. The meeting was opened with prayer by the Rev. J. B. Thompson after which the crowd was addressed by several speakers, and resolutions appropriate to the occasion were adopted.

Mayor Woodhull has announced that none of his police would aid or abet in the capture of runaway slaves. This intelligence on being proclaimed to the meeting was received with loud cheers.

THE PAWTUCKET BANK, Massachusetts, has failed. This Bank has been mistaken for the Pawtucket Bank, Rhode Island, which is in good credit.

In Newark, there are thirty-seven church buildings, with organized churches; and all but two or three have settled pastors. Ten of the churches are Presbyterian, nine Methodist, six Episcopal, three Reformed Dutch, three Roman Catholic, three Baptist, and one Universalist.

FARKWELL ADDRESS OF CARDINAL WISEMAN.—The Roman Catholic gentry residing in London assembled in great numbers on Sunday morning, Aug. 11th, at St. George's Cathedral, Westminster Road, to hear an expected farewell address from Dr. Nicholas Wiseman, on the eve of his departure for Rome to be installed in the dignity of cardinal. The Duke of Norfolk, the Earl of Shrewsbury, the Earl of Kenmore, Lords Camoys, Beaumont, Clifford, Petre, Lovat, Stratford, Stourton, Arundel and Surrey, and Dormer with Mr. Sheil, Mr. Anstey, and some other Roman Catholic members of the House of commons, were present. High Mass was celebrated, and the cardinal elect delivered an address glorifying the success of Roman Catholicism throughout the world, and the zealous labors of the clergy in his own district. In the evening many clergymen of the church of England were present to hear a second sermon by Dr. Wiseman. The Pope, it seems, has expressed an earnest desire that Dr. Wiseman should reside permanently at Rome, to give him the assistance of his counsel in the midst of the political and spiritual difficulties which now environ the church.

THE RIGHT REV. JOHN HUGHES AN ARCHBISHOP.—At the request of the late Provincial Council of Baltimore, His Holiness, Pope Pius IX., has, by a brief, dated the 19th of July; erected the See of New York into an Archbishopric, with the Sees of Boston, Hartford, Albany and Buffalo as Suffragan Sees.

New Haven Association.

One of the most pleasant and profitable sessions of the New Haven Baptist Association, which we have ever attended, was held with the Baptist church in Deep River, on Wednesday and Thursday of last week. A delightful preparation for the services of the Association was enjoyed on Tuesday evening, in listening to a sermon before the Ministerial Conference, by Rev. H. Miller, of Meriden, from 1st John iii. 1. "Therefore, the world knoweth us not, because it knew him not." The fact that the world does not understand the faith and hope, and relations, and joys, and sorrows of the Christian, was exhibited and illustrated in a manner calculated to produce the happiest impression upon the minds and hearts of the assembly.

On Wednesday, at 10 o'clock A. M., the Association convened, and listened to the introductory sermon, by Rev. R. N. Leach, of Middletown. (Br. Perkins, the appointed preacher, being absent on account of illness.) This discourse from Acts 20: 24, set before us in a clear and Scriptural, and of course interesting light, the gospel as peculiarly and entirely a scheme of grace. The Association was then organized by the appointment of Br. Leach, Moderator, and S. D. Phelps and A. E. Denison, Clerks. The letters from the churches exhibited a generally pleasant aspect of things.—Some interesting revivals have been enjoyed during the year, and altogether we felt that we had abundant occasion for gratitude to God for the intelligence communicated.

An item of special interest at this stage of the proceedings, was the reception of the first Baptist church in Saybrook, (Winthrop) upon a letter of dismission from the New London Association.—This ancient church, whose early history was marked with "much tribulation," from the persecuting spirit by which it was surrounded, was welcomed with great cordiality; and it was voted that a sketch of its history be published in the Minutes, in place of the usual Circular Letter, no letter being prepared this year, on account of the absence of the appointed writer.

At 3 o'clock, P. M. a sermon was preached by Br. Murdock, of Hartford, from the words, "How shall they hear without a preacher, and how shall they preach except they be sent?" in which the claims of the Christian Ministry, as the heaven-appointed and most fitting agency for the establishment of God's kingdom in the world, were very impressively argued. A collection was then taken for the Education Society.

In the evening, the annual Missionary Sermon was preached by Br. Phelps, of New Haven, from John 17: 15, "I pray not that thou shouldst take them out of the world." The reasons for the continuance of Christians in the world, were presented in a way eminently fitted to impress every disciple with a deep and abiding sense of responsibility. At the close of the sermon, a resolution was adopted, expressive of our sense of bereavement in the death of the veteran missionary, Dr. Judson.

On Thursday morning, after a session of social prayer, a series of resolutions was reported and adopted in reference to the prominent objects of Christian benevolence, reform, &c. Some little discussion ensued as to the working of our missionary machinery, and it was voted that we deem it essential to secure such a modification in this matter as shall bring it into more direct sympathy with the churches, and more perfectly under their supervision.

A sermon was then preached by Br. W. H. Shaler, of Brookline, Mass., upon "the precious blood of Christ," forming a most appropriate and refreshing close to the harmonious and delightful session we had enjoyed. After singing, with a few remarks and prayer by the Moderator, the Association adjourned, to meet next year with the church in Southbury—Br. Perkins, of Waterbury, to preach the introductory sermon.

JAMES HANLEY.—The first slave delivered to his owner under the fugitive slave act, was bought back to liberty by the contributions of a number of persons in New York. He returned to New York on Saturday morning last. He was received by a large company, numbering about 2000, composed of whites and colored persons, on the steps of the City Hall. The meeting was opened with prayer by the Rev. J. B. Thompson after which the crowd was addressed by several speakers, and resolutions appropriate to the occasion were adopted.

Mayor Woodhull has announced that none of his police would aid or abet in the capture of runaway slaves. This intelligence on being proclaimed to the meeting was received with loud cheers.

THE PAWTUCKET BANK, Massachusetts, has failed. This Bank has been mistaken for the Pawtucket Bank, Rhode Island, which is in good credit.

In Newark, there are thirty-seven church buildings, with organized churches; and all but two or three have settled pastors. Ten of the churches are Presbyterian, nine Methodist, six Episcopal, three Reformed Dutch, three Roman Catholic, three Baptist, and one Universalist.

FARKWELL ADDRESS OF CARDINAL WISEMAN.—The Roman Catholic gentry residing in London assembled in great numbers on Sunday morning, Aug. 11th, at St. George's Cathedral, Westminster Road, to hear an expected farewell address from Dr. Nicholas Wiseman, on the eve of his departure for Rome to be installed in the dignity of cardinal. The Duke of Norfolk, the Earl of Shrewsbury, the Earl of Kenmore, Lords Camoys, Beaumont, Clifford, Petre, Lovat, Stratford, Stourton, Arundel and Surrey, and Dormer with Mr. Sheil, Mr. Anstey, and some other Roman Catholic members of the House of commons, were present. High Mass was celebrated, and the cardinal elect delivered an address glorifying the success of Roman Catholicism throughout the world, and the zealous labors of the clergy in his own district. In the evening many clergymen of the church of England were present to hear a second sermon by Dr. Wiseman. The Pope, it seems, has expressed an earnest desire that Dr. Wiseman should reside permanently at Rome, to give him the assistance of his counsel in the midst of the political and spiritual difficulties which now environ the church.

THE RIGHT REV. JOHN HUGHES AN ARCHBISHOP.—At the request of the late Provincial Council of Baltimore, His Holiness, Pope Pius IX., has, by a brief, dated the 19th of July; erected the See of New York into an Archbishopric, with the Sees of Boston, Hartford, Albany and Buffalo as Suffragan Sees.

The Double Execution at New Haven.

PELIDRIUM OFFICE NEW HAVEN, Oct. 3, 12 M. At 11 o'clock this forenoon, Henry Leander Foote and James McCaffrey were executed in the jail yard, New Haven—the first for the murder of a young girl named Emily Cooper, and the second for the murder of Mrs. Anne Smith, on East Rock, near this city. Mrs. Smith's husband was also killed at the same time, and it is supposed by the same hand.

Religious services were had in the prisoner's cell at an early hour. Both prisoners expressed contrition, but McCaffrey denied his guilt to the last.

They were brought out of their cells at ten minutes before 11 o'clock, attended by the clergy.—McCaffrey by the Rev. Mr. O'Reilly, Catholic.—He said nothing to the spectators, but continued ejaculating, "Oh God," "Oh Christ," etc. At one minute past 11, Sheriff Palmrose stepped on the spring of the drop, and instantly both persons were suspended by the neck. McCaffrey died with hardly a struggle, but Foote suffered more, the noose of the rope slipping around toward the back of his neck; after a few minutes of hard struggles, however, all was over with him. They are yet hanging upon the scaffold.

METHODIST MISSIONS.—At a meeting of the Missionary Board in this city, Sept. 18th, it was resolved to publish a series of tracts in the Swedish and Norwegian languages. The question of establishing a mission in Rome, was referred to a special committee—a report was submitted and adopted unfavorably to that project. Satisfactory reasons in number were assigned.

Brother Jacoby writes that a spiritual man of more than twenty years' standing among the United Brethren, has offered himself to serve in the cause of our mission in Germany, and he speaks of him as a great acquisition.

Messrs. Morrell, Stewart & Co., of Cincinnati, have promised \$300 a year for the German mission. Mr. Jordan, the third partner, is a member of the Baptist church, and actively engaged in supporting a mission in his own denomination, and yet unites cordially with his Methodist brethren in this enterprise.—Independent.

The idle report that the owner of Fred Douglass is in pursuit of him, for the purpose of taking him back into slavery, is fully contradicted by the Rochester American, which says that his friends in England raised money to purchase his freedom, and that Douglass has now a bill of sale of himself from his former master.

ORDINATION.—David Murdock, a licentiate of the Union Theological Seminary, was ordained, Sept. 8, pastor of the First Congregational church of New Milford, Conn. Sermon by Rev. D. Murdock, D. D., of Catskill, N. Y.; ordaining prayer by Rev. Mr. Palmrose, of Southbury; charge to the people by Rev. Mr. Whittemore, of Southbury; concluding prayer by Rev. Mr. Lyman, of Plymouth; benediction by the pastor.—Ind.

The expenses of the city of San Francisco for 1851, will amount to one million three hundred thousand dollars. The income is enough to meet it all.

MURDER OF TWO LITTLE BOYS.—The most revolting and brutal murder ever recorded, occurred at New Scotland, near Albany, last week. Two little boys, 6 and 8 years of age, sons of Mr. George Lester, were on a visit to the house of their uncle, David Lester; they left the house for the purpose of playing, and after an hour's absence Mrs. Lester went in search of them, but did not succeed in finding them. Their continued absence being prolonged, their relatives became alarmed, and search was made for them without success. The neighbors were called to assist in the search, and a party of three hundred persons were hunting for them for three or four days. They were finally found, one near a brook, covered up with leaves; the other in an opposite direction from the house, suspended from a tree. Both had been murdered. Reuben Dunbar, a step-son of David Lester, has been arrested and committed to prison as the murderer. The children were the heirs of a considerable amount of property, and it is supposed that mercenary motives induced the commission of the crime.

Meeting at American Hall. A large meeting was held at American Hall, on Tuesday evening, pursuant to a call signed by several citizens, to "express in a calm and dignified yet firm and explicit manner their disapproval of the law." A. M. Collins, Esq. was appointed Chairman. After prayer by the venerable Dr. Robbins, John Hooker, Esq. introduced a series of resolutions declaring the law to be unconstitutional, and asserting that our citizens will not administer to their wants and comforts, so far as the law allows.

The resolutions were discussed by Messrs. Hooker, Parish, and Rev. Messrs. Patton and Fox, in the affirmative, and by I. W. Stuart, H. Alden, and Mr. Dibble, of North Carolina, in the negative, and were adopted by an overwhelming majority.

The Hall was crowded almost to suffocation, and after the meeting adjourned, there was a re-organization, Horatio Alden, Esq. in the chair. Stuart and Eaton attempted to speak, but their voices were lost in the confusion. The following resolution was finally adopted.

Resolved, That though the late fugitive slave law has harsh features, possibly some that are unconstitutional; yet, as law-abiding citizens, we adhere to the wisdom of Congress.

FROM CALIFORNIA.—Three steamers, the Cherokee, Empire City, and Georgia, arrived at New York, on Saturday and Sunday last from Chagres. They bring late intelligence from California, from which it appears that the previous accounts from Sacramento City had been exaggerated. The city was not burned; nor was the mayor killed.—He was badly wounded, but is expected to recover. The three steamers brought one million seven hundred thousand dollars in dust.

The Alta California says that two million nine hundred and fifty-nine thousand one hundred and thirty-three dollars in gold were shipped in the month of August. This sum was regularly manifested and is exclusive of the parcels carried through the private channels.

CHURCH CONSTITUTED.—A Baptist church was constituted at Spartenburg, Penn., on the 4th ult.

THANKSGIVING.—Gov. Briggs has appointed Thursday the 28th of November next, to be observed as a day of Thanksgiving throughout the Commonwealth of Massachusetts.

The same day has also been designated by the Governor of New Hampshire for the same purpose. Governor Manley, of North Carolina, has appointed Thursday, the 14th of November next to be observed as a day of Thanksgiving in that state.

New Publications.

THE LIVING AGE, No. 334, is received. The leading article is from the British Quarterly Review, on Francis the First, and his Times. There are also several other valuable articles in this number.

GRAHAM'S MAGAZINE. The November number of this splendid Magazine is already before us, freighted as usual, with a rich variety of literary matter. The engravings are—The Highland Chase, a beautiful mezzotint, engraved by T. B. Welch; The Angel's Whisper, an exquisite stipple and mezzotint, by T. H. and Son; Paris Fashions, &c.

GODEY'S LADY'S BOOK, for November.

There are some of the most splendid engravings in this number that we have seen for a long while. "The Evening Star" is a beautiful thing, but it must be seen in order to be understood and appreciated. "The Lord's Prayer" is an original picture. It represents some half dozen or more figures in kneeling postures, the position and expression of the countenance of each of which is designed to correspond to the particular petition, or expression of the Prayer which it is represented as uttering. It is a beautiful thing. The publisher promises great improvements in the next volume.

HOLDEN'S DOLLAR MAGAZINE.—The October number is received and contains a rich variety of miscellaneous matter—more than any other magazine that is issued. The cheap form in which this publication is got up and the rich variety of its matter secures to it an extensive circulation.

Pease & Bowers are agents for the above periodicals.

THE (OLD) FARMER'S ALMANAC, FOR 1851.—Jenks, Palmer & Co., Boston, have issued the 57th number of the Farmer's Almanac, by Robert B. Thomas. This is the most popular almanac among the Farmers of any that is printed. It has an extensive circulation in this, and other states out of New England. Its appearance readily reminds one of former days.

DISCOVERY OF THE LATE DR. HORACE WELLS of the applicability of Nitric Oxid Gas, sulphuric Ether and other vapors in surgical operations, is the title of a pamphlet of some forty pages just issued from the press of Cass, Tiffany & Co., of this city. The object of the pamphlet is to establish Dr. Wells' claim as the inventor of this new science, and in this it succeeds to the satisfaction we should think of every candid mind. We witnessed a successful operation performed by Dr. Wells as early as the year 1844; a year, or more before Drs. Jackson and Martin, of Boston claimed the discovery. The patient, after inhaling the gas, had a tooth extracted without the least apparent pain.—Since that time, two Dentists in Boston have claimed the honor of the discovery, but we happen to know that Dr. Wells used the gas successfully in his business as a dentist something like a year and a half before the Boston dentists laid claim to it.

THE TAX LIST. The following is the Blank prepared by the Assessors of this town. The Board says:—"All owners of property to be assessed may carry out their valuation on real estate if they think proper; they will also see the necessity according to the new law, of filing the list of their personal property as in cash value, owned by them on the first day of October.—If Household Furniture, Libraries, Farming Utensils, &c. are given in the aggregate, it will be absolutely necessary the owner should state the value in the list. Those who neglect to give in their list to one of the Assessors on or before the 30th day of October, become liable to pay a three fold tax."

Taxable List of of Hartford, for 1850.

ARTICLE.	OWNER'S Valuation.	ASSESSOR'S Valuation.
Dwelling Houses, Acres of Land, Stores, Mills, Buildings used for Manufactures, Buildings for other purposes, Horses, Aries, and Mules, Cows, Other Nest Cattle, Sheep, Swine, Coaches, Barouches, and Chariots, Wagons, and all other Carriages, Farming Utensils, and Mechanical Tools, Hay, Grain, and other Farming Products, Gold Watch, Silver Watch, All other Time Pieces, Piano Fortes, and other Musical Instruments, Household Furniture and Lumber, Larders, Brick, and Coal, Steamboat Stock, Bank Stock, Turpin and Union Co. Stock, Manufacturing Stock, Gas Stock, Insurance Stock, All other Stocks not specified, (except R. Road in Conn.) Rail Road Bonds, City, and all other Corporation Bonds, Investment in Trade and Merchandizing, Investment in Mechanical and Manufacturing operations, Investment in Commerce and Vessels, Money at Interest in this State, and elsewhere, Money on Deposit, and elsewhere, All Taxable Property not specified above.		

Personally appeared and made oath before me, that the foregoing List is a true and full disclosure of all his taxable property, and that it has not been or temporarily disposed of any part for the purpose of evading the law relative to the Assessment and Collection of Taxes in this State.

Assessor, Justice of the Peace.

THE FUGITIVE SLAVE LAW.—The first order the new Fugitive Slave Law came off yesterday. The efficacy of the law, purpose intended, was fully apparent. No was made to obstruct the officers in the discharge of their duty, nor to rescue the slave from a frequently happened under the old law, but cases went on with perfect quietness, and the slave was delivered to his owner and carried off in escort furnished by one of the Commissioners, fore whom the examination was held. No men cannot rejoice in the surrender of slaves, abstractly considered; but they ought to rejoice that the spirit of the constitution is complied with, and that the law is enforced with an attitude of even-temperance. It has been that more than 100 slaves have left Pittsburg for Canada, in consequence of the new law, and some are also going to New York.—Jour. Com.

By the aid of diving bells, the westerners searching the wreck of the steamboat N. which was sunk about twenty years ago, near the mouth of Mayfield's Creek, in the Mississippi, has been found that better taken from the after being submerged one fifth of a century, and that it was as good as new, and had just been made.—Ser. Rep.

THE OLDEST INHABITANT.—Charles Wilby of Nottingham, N. H., is the oldest inhabitant of that town, having reached the age of 105. He was one of the picket guard at Bunker Hill, and retains a full recollection of the battle.

The Catholic Archbishop of Canada died at Quebec, last Friday.

We have barely room to announce death of the Rev. Dr. Cote, of the Grand Ligne mission.

News of the Week.

EARTHQUAKE AT CLEVELAND.—We find the following despatch in the Buffalo Express of Wednesday:

"A very severe shock of an earthquake was felt in this place this morning about twenty minutes past five o'clock, which lasted nearly two seconds and then gradually died away. A very sensible tremor could be felt for several miles around Cleveland in Euclid about 8 miles east of this city. The shock was sufficiently violent to throw crockery from shelves. We also learn by a gentleman from Berea, about twelve miles S. W., that the shock was sufficient to awaken persons from a sound sleep."

"THIS WAY

BY REV. A. P. VINTS.

FOR THE CHRISTIAN SECRETARY.
Ministerial Correspondence.

The mention of salary, reminds me of the saddle. In days of yore, a clergyman arose and saddled his horse. His limbs were long, for the good man stood *high*, and his *understanding* reached a great ways—but the stirrups of his borrowed saddle were short, so that his knees formed an acute angle, something resembling a grass-hopper. His abdomen and posterior, showed a man of *much bottom*, (and indeed in those days light men were lightly esteemed) the priest-ridden animal, and he that sat upon him were seen, but the saddle could not be seen ('tho' forsooth, his reverence said 'twas felt) on his return.—He made the same complaint of the saddle, you do of your salary, not enough of it. But the lender said to the borrower, "the saddle is large enough for a common man, but a man may become too large for his saddle."

WICKED BUT NOT ASHAMED.—I never wonder to see men wicked, but I often wonder to see them not ashamed.—*Swift*.

Boys, if you would be honored when you are men, take care of your conduct now.

1 Case Prints 6-14
 " M Delaines 12-1-2
50 Pieces New Fall Style M Delaines,
190 " Prints,
 " Tibets, Alpaca and Lyocose Cloths,
50 " Flannels, all colors.
40 " fine Super and 3 ply Carpetings,
Bay State and Waterloo, Long and square Woolen
Shawls amongst which are some very beautiful
styles. Ladies buying Shawls will be sure to find
better styles early than late in the season.

ONE TON!

SUPER WESTERN LIVE GEES FEATH-
ERS, CLOTHS, CASSIMERES, AND VEST-
TINGS.

J. T. ROCKWOOD.

Springfield, Sent 13th 1895.



Hartford, May 15, 1850.

